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and the others on top. Care is taken to have the heads of each sort behind those of the more important kind. Thus a child would be laid with its head extending only to its parent's throat. The skull of the most important ancestor is laid on top of all the bodies and is moved up at each new interment so that it will always be on top. 769

The Menabe seem to lack entirely the idea of a *Loky Kibory* ("guardian of the tomb") and no ceremonies are held at the *kibory* except at funerals or when it is transferred. In general it is taboo to cut wood or gather forest products in its vicinity and the place is shunned by everyone. Enemy *zanaka* have been known to destroy the *kibory* if they held a special animosity, but this is rare.

RELICS OF DEAD CHIEFS

According to Sadaro Antoine the Ikongo have the practice of preserving relics of dead chiefs. A similar practice exists among the Sakalava. My Menabe informants had never heard of anything of the sort and I was unable to verify it for the Ikongo, but Sadaro's account is so circumstantial that I feel sure it exists. He says: "The *kosory*, which the Marohala also call *lombo kambo*, is a collection of the upper eye teeth of famous kings preserved in memory of their services. The *kosory* is made up of a series of crocodile teeth in which the canines are preserved. The crocodile teeth are attached side by side on a piece of cotton cloth bordered with silk called *hilambony* or *tsy mavonavona*. The whole is kept in the *kirakidrahira*, a small covered basket of fine weave. This basket is usually kept on a small shelf above the eastern door of the house. Guardianship of the *kosory* is confined to a man of the Antimanga gens or to a king of the noble caste. It is forbidden for the guardian to eat black bananas or *korobaka* bananas [two species]. It is also forbidden to raise guinea fowl or pigs in the village where the *kosory* is kept. 769 778

"The festival of *fampandrosana kosory* [bathing the *kosory*] is celebrated in the month *Volambita* [October] or *Asorotsimitro* [December]. The bathing is done in a part of the river where the water seems to be asleep. For the Mananbondro gens the bathing place is *Ambinanindrano*, a place situated just above the confluence of the Mananbondro and Sahonjatsy rivers. Before the departure of the procession for the river the men enter the house where the *kosory* is kept. The women gather to the east of the house and sing. A man of noble caste approaches the place of honor, respectfully takes the basket, places it on his head, and then carefully deposits it 778 713 769

178 on a *sarivy* [finely woven mat] before the eastern door. A person of
189 either sex, but always of noble caste, carries the little basket on his
749 head to the river. The procession marches around the house three times singing. When the procession arrives at the river an ox is killed, *sora mamanota* [black and white] or *mamana loha* [black with white marks on the forehead]. The throat is cut at the edge of the river so that blood falls into the water. The *kosoy* is taken from its basket and a man of the noble caste wears it as a bandoleer while swimming. While he crosses the river the rejoicing increases. The *drahitra* [a variety of drum] is beaten and the women chant in monotone. After a few minutes the swimmer returns to the edge of the river and puts the *kosoy* back in its basket. After a feast all return to the village with rejoicing and the little basket is put back in its place.

"The *famanana kosoy* [feeding the *kosoy*] may be held at any time. For this they kill an ox, always one of the previously mentioned colors. It is killed to the east of the *kosoy's* house by a man of noble caste. After a prayer they take a part of each of the different sorts of meat [i.e., the parts used in sacrifice] which are cooked and eaten by the assistants. They then pull off the hump and salt it with *sira ranto* [sea salt]. When it has been salted it is fastened on top of the crocodile teeth with raffia and left for a minimum of three or a maximum of six days. At the end of this time it is eaten by the guardian. In case of a calamity, such as an epidemic of loctata, etc., the protection of the *kosoy* is asked."

LOST BODIES

766 The loss of a body causes much grief to the relatives and every effort is made to recover it. The main causes of such loss are now death at a distance and drowning. In the first case the body is buried without ceremony and a year or more later, when the flesh has decayed, some of the male relatives dig it up and bring it home. A regular funeral is then held and the bones put in the gens tomb. If the person has been drowned the core of a banana tree is taken and a silver bracelet put upon it. It is then thrown into the water near where the person disappeared and is believed to float along until it comes over the place where the body lies, when it stops and balances. The relatives then dive for the body.

If the body cannot be recovered the Ikongo hold a brief funeral over his sleeping mat and pillow, which are placed in the *fahary* ("gens tomb"), and later erect a stone in his honor. Among the Manandriana division of the Manalus the pillow and mat are not

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Friday, January 1, 1904, was, in the Tanala style, the second day 805
of the tenth week of the sixth month of the year *Adalo* (the first year of a cycle). Once this correspondence has been established it is easy to prepare a comparative calendar.

To count the days, the *ombiasy* has a piece of bamboo pierced with twenty-eight holes, arranged in groups of two or three, according to the number of days in each week. A pin is used as a marker, being moved daily.

The Menabe apparently lack such bamboo calendars, but keep day counts by means of notched wooden tallies and knotted strings. These are sometimes used for other numerical records as well.

DIVINATION BY THE STARS

The Tanala Menabe do not forecast events from the stars, but 787
they know that such divination exists and believe it to be effective. Apparently it is sometimes practiced by visiting *ombiasy* of the Antaimorona tribe, but they guard the secret. Information received from the Tanala is based on hearsay. They say that divination by the stars requires a lifetime of study, and that one who devotes himself to it must expect many years of poverty. He must go out to watch the stars every clear night, so has to sleep in the daytime and cannot work on his land. The student of the stars goes to a high open place and keeps glancing at the sky and then glancing away again. He must not look at the stars long or fixedly, for each man has one which is his special watcher or guardian and if he looks directly at this he will die. Even among the Antaimorona I was unable to learn whether there were any fixed rules for this divination.

SPELLS

A very striking feature of Tanala magic is the almost complete 788
absence of any belief in the efficacy of spoken formulae. Practically all magical practices are associated with some material object, which is the source of the power exercised. Even in the manufacture of charms spoken formulae are rare and, when used, they are variable in form and are considered of little importance.

MANUFACTURE AND USE OF CHARMS

The Tanala believe that the future is fixed by Fate, but also in the 777
efficacy of charms. I have never found an *ombiasy* who was conscious 789
of this inconsistency until I brought it to his attention. Even when the course of coming events has been determined by divination, the